.'r&i ^cev *%AOC; Tfparov ysv&yQat* rSSv *Bsxv*

Owe rtg* i'^ooXs TTgcLrov ou&ev, OU&E *(A.a* Ai'a T<wv 51 **y'** «v **ttjUjWE?** vuv **Xlyo^ugv** <w5^{T} gTvitt

Nempe Di semper fuerunt, atque nunquam intercident : Haec quae dico semper nobis rebus in iisdem se exhibent. **Extitisse** sed deorum primum perhibetur chaos: Quinam vero ? nam de nihilo nil pote primum existere. Ergo nee primum profecto quicquam, "nee fuit aHerum ; Sed quae mine sic appellanttny alia fient postmodum.

Where, though he acknowledges this to have been the general tradition of the ancient Theists, that Chaos was before the gods, and that the inferior mundane gods had a temporary generation, or production with the world ; yet, notwithstanding, does he conclude against it, from this ground of reason — because nothing could proceed from nothing ; and, therefore, both the gods, and indeed whatsoever else is substantial in the world, was from eternity unmade, only the fashion of things having been altered.

Moreover, Diodorus Siculus affirms the Chaldeans likewise to have asserted this dogma of the world's eternity, *ol 8** ow

XaXSaioi TT/V *fjt£V rov* /cocr^ou *ijwaiv* at'Stov *<f>a<nv* avat, fceu J !£ *apyrrig* *y£i/€<riv gcr^rjiceveu, jtirjS' wrspov *tyOopav*

The Chaldeans affirm the nature of the world to be eternal, and that it was neither generated from any beginning, nor will ever admit corruption. — Who, that they were not Atheists for all that (no more than Aristotle), appears from those following words of that historiographer: r??v re rwv oXwv

ra^iv re *Kal* SiaKOo-juiloriiY *6eia nvi Trpovoia* yg-yovcvae, *KCLI vvv* sfcacrra rwv *iv ovpavtp* -y^{tvo}l^{u}^$^{va>v}$? °^X ^ ^^{TV}X$^{€y'}$ °^ $^{aTJ'"}$ ctXX *(jjpKTfjLtvrj nvt* /cat jScpatcoc /ce/c-upcajugvp *Bewv-*

They believe also, that the order